The Bombay Guardian.

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WEEKLY REVIEW.

—We lately received a letter from a lady in America, connected with a Foreign Sunday School Association, enclosing a letter to one Gurupatham with a request that we should forward it, but without any indication of the part of India he was living in. It was stated however that a paragraph copied from the *Bombay Guardian* into some other paper had met the lady's eye, in which mention was made of a bold act of Gurupatham in cutting down a tree in a demon grove. We hunted up this paragraph in our files and found that it was taken from a report of the S. Travancore Mission. So we forwarded the letter to the Missionary in charge of the work there. The lady's letter suggested that if there were no Sunday schools in the part of the country where he lived, the convert would do well to establish one, and told him how to go about it. Referring to the report for 1879, we find that there are in connection with that mission 9,280 scholars receiving religious instruction not only on Sundays but on week-days.

—The statistical returns of the S. India Missions of the C. M. S. given in the *Madras C. M. Record*, show that in the year 1879 there were 4780 baptisms, of which 1843 were of adults. The total of Communicants is 15,110. The great majority of the additions were in the Tinnevely district, but there were 261 adult baptisms in Travancore and Cochin. There are 11 European missionaries and 76 Native Pastors. Total of scholars 17,048. Total amount contributed by the Native Christians for religious purposes last year, Rs. 32,766.

—"Six months in England." The pamphlet that bears this title is a course of Lectures by a Native clergyman of the C. M. S. Madras. We saw the first two or three of these Lectures in a periodical and noticed them favourably, and are glad to see the complete course. The six months spent in England by this Native clergyman appear to have been very judiciously and profitably spent, and the record of what he saw and heard is well fitted to be useful to many in this country, who will be glad to see what one of their countrymen has to say about Englishmen at home. The writer went to England in no carping or jaundiced spirit, but rather with a readiness to admire, and such a one will be sure to find much to admire. The educational institutions attracted his chief attention and many in this country will be interested in what he says about Oxford, Cambridge, Glasgow and the principal public schools. There is a chapter on the arts, manufactures and industries of England. The last chapter is on Religion in England, and very fairly written. A number of objections to English Christianity urged by the people of this country are here answered. An interesting account of English homes and English character is given; but the writer does not shut his eyes to the dark feature in English social life, intemperance and the like. Addison and Co., Mount Road, Madras; price 6 annas.

—The recent decision of the House of Lords on the Clewer case places the exercise of Church discipline in the case of accused clergymen in the hands of the Bishop of the diocese. Unless the Bishop happen to be of decidedly low-church sympathies, there is not much reason to expect that those who transgress in the direction of Romish innovations will be hereafter interfered with. The Church Discipline Act passed about 1840 says *it shall be lawful* for the Bishop before whom a complaint is made concerning the procedure of a clergyman, to hear the complaint and investigate the matter. The question was as to the meaning of the words italicised, and the decision of the House of Lords is that the Bishop is not bound to try the case; it is optional with him. It seems to us that they have rightly decided, and that to make it lawful to do a thing is very different from making it obligatory. But the need of a better law is very evident. After having had Bishops so many centuries it is not yet at all plain what their legitimate functions are.

—After the close of the Lanoli Camp-meeting, Mrs. Amanda Smith came to Bombay and at the request of a number of friends residing in Mazagon and of the minister in charge of the M. E. church there, she conducted services there for nearly a fortnight which were much blessed to many. Christians were enabled to enter into a higher life and some who had not before submitted to Christ were enabled to do so. Mrs. Smith has gone to the North of India and has been this week conducting meetings in Lucknow. She is expecting to spend the hot season at Nynee Tal.

—In the columns of a contemporary appears a letter giving an account of the celebration of the Corpus Christi festival at Bandora. Here is an extract:

"The route was lined with spectators, mostly Christians, all of whom humbly bent the knee and worshipped "*The Word made Flesh*" as He passed on, veiled under the accidents of the appearance of the Sacred Host."

When such representations of Christianity are made in the presence of the people of this country can we wonder that they should be slow in coming to a knowledge of the true nature of Christianity? Streets lined with spectators kneeling to a wafer believed to have been changed into the body of Christ! The Word made flesh is Christ, the Lord of glory. Many Christians have died rather than be guilty of the idolatry of worshipping the wafer; many of both sexes and of all ages have undergone excruciating torments and then died at the stake, amid the curses of the priests who claimed to have effected that change in the elements, rather than bow down to the host, in the wafer, and still that monstrous superstition parades itself as Christianity in the streets of India.

—The Report of the American Madura Mission says: "The apprehension which some felt lest a large portion of the new adherents received in 1878 should prove to be unstable, has been shown to have been unfounded. Of those who joined the congregations in 1878 very few relatively have proved unfaithful. Besides this, the churches have been enlarged in membership, and have grown in benevolence and in knowledge of the word. The Manamadura station has been reoccupied and the Rev. Mr. & Mrs. Gutterson have joined the mission staff. There are now twelve missionaries at as many different stations. There are 18 Native Pastors, 126 Catechists, 206 congregations, embracing 11,137 souls, about a quarter of whom are able to read. This is a point to be kept in mind; in the native population generally the proportion of readers is only four or five per cent.; in mission fields the proportion would be from 25 to 50 per cent., to say nothing of other educational advantages bestowed upon the Christians. These Mudura churches raised last year Rs. 4383.—242 persons were added by profession last year, of whom 49 had been baptized in infancy, 56 had been Romanists. Number of communicants 2426. We much regret to see in the papers notice of the death of Mrs. Noyes of this Mission. She died at Kodi Kanal Apl. 16th., in the 32nd year of her missionary life. Mrs. Noyes died just a year after Mrs. Tracy, whose death is mentioned in this report and who had completed the 42nd year of her missionary life. The Rev. Dr. Chester gives an account of Medical work in the district; at the Madura Dispensary, 25,086 cases were treated last year and at the Dindigul Dispensary 17,433. About as many of the cases were surgical as medical. Mrs. Capron treats the women and children at the Madura dispensary. The patients at the Dindigul dispensary came from no less than 648 villages. A new class of ten medical students joined the school in October. There are branch dispensaries at eight different points. We are glad to learn that the Ch. Ver. E. Society's Training institution in Dindigul has received a new teacher, J. E. Evans Esq. Scholars in Sunday schools 2,837, of whom 2,479 were from Christian parents. We have marked some passages of this report for our Miscellany.

—We are glad that the *Bombay Gazette* calls attention to the anomaly of a sentence of six months' imprisonment pronounced by Mr. Justice Bayley on the Nagpore agent of Messrs. Finlay Scott & Co., a Parsee, for fraudently obtaining advances for the firm from the Bank of Bengal, while the heads of the firm received a mere nominal punishment though it was on their behalf that he acted. We fear that this will appear to our native friends as another instance of

the failure of justice when Europeans are concerned.

—Mrs. Booth in a recent address on the adaptation of means to the end, as reported in the Christian, said :

"People say, We must have quiet, proper, and decorous services. Where do you get your authority for that "*must*"? Not in the New Testament; I defy any man to show it. There is a great deal more authority for the lively, gushing, and somewhat confused and disorderly service alluded to in 1 Cor. xiv. There we have the best insight that we can get into the internal working of religious service in apostolic times. Is it any thing like the ordinary services of to-day?"

We remember a good many years ago calling attention to the insight given in I Cor. xiv. into the Church-meetings of the apostolic Christians, as differing very widely from what we suppose to be the correct thing in these days. We have there a representation not only of an exceptional and disorderly meeting, but of the kind of meeting which met the views of the apostle Paul. He says at the close. 'Let every thing be done decently and in order'; and in the body of the chapter he shows what he means by this, and it plainly appears that a meeting in which all the Christians one after another took part, was an orderly and proper meeting.

"Given a manifest capacity for putting the truth, I maintain that the only *indispensable* qualification of those who shall witness for Christ is the power of the Holy Ghost. Paul expressly abjures mere human equipment. Give me a man, women, or child baptized with the power of the Holy Ghost, full of love to God and man—it is the bounden duty of that one to testify, and the Church ought to give them the opportunity. I believe the Lord is going to demonstrate that the world is not to be evangelized by finished discourses from the pulpit, but by the testimony of people who have been saved. Read the New Testament on this point, and you will be struck by the amzing amount of evidence it contains. The woman of Samaria, when she had found the Saviour, immediately fetched her fellow men and women to come and see Him. God means every one of us to do the same."

Mrs. Booth protests against the great lack of adaption in the ordinary Church services to reach and awaken sinners.

If they will not hear your polished divines, send some fisherman or costermonger to them, and let the people have a chance for their souls. They are dying for lack of knowledge. It is quite a common thing for people who come to our meetings to say, "I never knew there was anything so pretty as that in the Bible. We never heard anything like that before!" It is time we adapted our measures. While we have been standing on our dignity as to methods, whole generations have gone to hell, if the Bible is true. How much longer is it to be so? If Jesus had stood on his dignity He would never have come down to die on the cross between two thieves. The whole work of redemption was one of self-sacrifice. If we are not willing to follow Him let us give up professing his name.

—Rev. Dr. Jessup of Beirut, Syria, writes to the *New York Observer* on the unpromising aspect of affairs in Turkey, as follows :

Twelve months since, I was confident that the Anglo-Turkish Convention, guaranteeing reforms in Turkey, would be carried out under the strong pressure of British intervention. But that hope seems hardly to be realized at present. Turkish Government, for *some* reason not yet apparent, has become suddenly and inexplicably hostile to England—to England, its only European friend, who has three times saved it from absolute destruction, and without whose support it cannot stand a year! The British Ambassador is openly and offensively snubbed, the British *employès* on the Government works are suddenly dismissed, and the Turkish official press of Constantinople is officially encouraged to enter upon an envenomed attack on England and everything English! Is it Russian gold? Is it bitter disappointment at not receiving more pecuniary aid from England, and being pushed to pay debts already incurred; or can it be a revival of the old Crescentade spirit of the seventh century? The journals suggest these and many other explanations; I do not profess to understand it.

It strikes us that possibly the successes of the English in Afghanistan, and the likelihood of their becoming established there, may have had something to do in causing these manifestations of ill-will toward England. We must bear in mind that all the steps taken or professedly taken by Turkey in the direction of religious liberty in the last forty years, have been more for the purpose of conciliating the English than for any other reason. If English ascendency in Afghanistan be secured, there will be only Persia between the English and Turkey. The kings of the East; clothed with the power of the West, appear just now to the Porte a greater cause of alarm than Russia does. Not that the Mahomedans of India are in any way interfered with as regards the exercise of their religion; but it is galling to Moslems to be under the political rule of a Christian Government, even as it was to the Jews to be under the dominion of the Romans.

—When we remember that Sir Richard Temple went, in some respects, further than any preceeding Governor in his efforts to conciliate the Natives, as when he once and again accepted an invitation to witness the celebration of the Gunputi festival, it appears to us remarkable that no Governor has ever been more spoken against than he, by the Native journals, especially since his departure. They appear to be rather glad that he has been disappointed in his expectation of entering the House. We most heartily approve of efforts to conciliate the Natives and to win their confidence, but to attempt to effect this by flattering them in their idolatrous notions, is a very cheap and mean way of going about it. Let our rulers cease to have respect to the persons of men, be considerate of all the rights of all their subjects, do away with the many anomalies that sprang up in the days of despotism and leave the people to themselves in their religious ceremonies. Sir R. Temple has been following in the wake of the East India Company who flattered themselves that if they would pay respect to the religious ideas of the people, the latter would take no notice of the neglect of their rights in civil matters. It is surely time that such political notions should be relegated to the past.

—As a specimen of the infelicities of a Turkish Government, we may mention that the *bishalik*, the current coin of Syria, has lately gone down in value from 10*d.* to 5*d.* and less. This, at the very time when a famine is prevailing in the country, has added greatly to the misery of the people. The country is witnessing a repetition of the scenes witnessed in S. India in 1877. The following is from a letter from Jaffa in the *Christian* ;

This terrible dearth prevails from the confines of Syria to Kars, and from here to Mosul and Bagdad. How the poor people will hold out to the next harvest, which is fully six months off, no one knows. Our streets are full of poor women with their miserable children, widows and orphans, and bowed, palsied old men, the sick with their pale faces, and helpless girls and boys innumerable,—all crying out and begging for bread or for some little help. Every day men, women, and children come to my house, begging with tears for assistance or for a piece of bread.

—An Arabic Translation of one of the works of the late Dr. Keith, "Demonstration of the Truth of the Christian Religion" was the means of the conversion or Dr. Meshakah, a Greek gentleman of Damascus, whose writings are said to have been more influential for evangelical religion in Syria and adjacent countries than those of any other writer.

—The *Free Chr. Missionary Record* publishes Mr. Stewart's account of his expedition from Lake Nyassa to Lake Tanganyika made for the purpose of opening out a highway to the stations of the London M. Soc. on that lake. The march of 243 miles was accomplished in 17 days. To reach the lake it was necessary to descend 2100 feet in 14 miles. At Pambete he met Mr. Thomson of the Royal Geographical Expedition, who had followed a longer and more difficult route from Nyassa. The tribes to the north of Nyassa were found to be most friendly. Dr. Geo. Smith says: "The Tanganyika is virtually the lake of our brethren of the London Missionary Society, as the Nyassa is ours, while the most northerly of all, the Victoria Nyanza, is the Ch. Miss. Society's." Mr. Arthington of Leeds has offered the L. M. S. £ 3,000 to establish a new station on the W. shore of the Tanganiyika, and to enable them to connect their lake with the Ch. Mission's.

—Fiction delights in contrasts, but it would not be easy to find in any romance such a striking contrast as that presented by the departure of Sir Richard Temple from Bombay and his reception by the lieges of East Worcestershire. All Bombay, with the exception of a few nobodies like ourselves, turned out to shake the hand of the departing hero, to shed a tear or wave their kerchief. There was not a dog but wagged his tail in envious gratulation on the brilliant destiny that awaited the departing statesman. But when, beating the Mail by five hours, he alighted in the midst of the electors of the county where for many generations he and his forefathers exulted to be born, the meeting was we are told the most disgraceful ever known in the district.

"From the commencement of the proceedings a constant uproar was created by a band of young ruffians, foreign to the district, whose rowdyism was heartily repudiated by the party whose supporters they claimed to be. Uproarious shouting and yelling for the Liberal candidates, together with groaning and hooting for their opponents, prevented the remarks of the speaker being heard beyond the front rows of the audience for some time, and at last the organised opposition grew bolder, and shrieked without intermission."

Sir Richard went on for some time as best he could.

"At length, however, it became utterly impossible for Sir Richard to proceed, the noise and tumult in the body of the hall having increased to such a degree as to render his remarks inaudible to the reporters whom he was addressing. Every endeavour was made on the part of the chairman to restore order, but with avail. Eventually a wild rush was made for the platform by the rabble, who drove everyone before them. The

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forms were overtuned and smashed, and with the greatest danger and difficulty the occupants of the platform were forced through a narrow doorway leading from the platform into the darkness of an ante-room, many being severely crushed by the violence of the rush. One person had his arm broken and his chest injured, and was removed to the nearest surgery."

Perhaps in all his Indian career Sir Richard was never in greater danger than among the electors of his country. He had to make his escape by a side door, and made his way to the Hotel, where he finished his speech. His colleague in disappointment, by the by, was Mr. Allsopp, the great beer man, who contented himself at the hustings by saying ditto to Sir Richard.

—THE Marquis of Ripon, whose reception into the Roman-Catholic Church in 1874 excited so much attention at the time, and who subsequently led a band of English devotees to worship "Our Lady of Lourdes," has been appointed Viceroy of India, and is coming out immediately. This beginning of the new order of things does not look very promising, though we know not that the cause of true religion will lose anything more by such an appointment than by the appointment of a rationalistic or self-idolizing Protestant. The theory is that the head of this dependency of the English crown must be colourless in religion, as regards administrative measures. Our Romish friends are of course delighted and expect that a wide and effectual door will thus be opened to them.

—His Excellency Sir James Fergusson, our new Governer, landed on Wednesday morning last, the 28th of April, and was sworn in the same day.

—Many in Bombay have heard with much regret of the death of Major-General Ballard C. B. He saw a good deal of field service in the Crimea, in the Persian expedition and in the mutiny, but for many years was connected with the Bombay Mint. He was held in high esteem and a notice of him in the Times of India concludes with these words:

As a man General Ballard cannot be spoken too highly of; indifferent himself to ease and comfort, he was ever thoughtful of, and considerate to, the wants and claims of others; in his kindness and charity he was princely; in his ordinary life most unselfish; he was loved by all who knew him well, and amongst his friends his death will cause a gap that will not readily be filled up. He was a gallant soldier and a true gentleman.

—A NUMBER of deaths are reported as having occurred during the recent elections in England, from excitement. No one regards this as a reason why people should not take a deep interest in elections. Many of the people who get so tremendously excited in a parliamentry election would not hesitate to cheat the state out of a measure of the taxes they have to pay, or to purchase goods that have not paid duty. But be it that they are all honourable men, it is surely remarkable that the greatest intensity of their feelings should be awakened by the question, who shall represent the place in the House of Commons? Christ says that *one thing is needful*; that there is one thing of so much moment to every man that every other question becomes a mere bagatelle in comparison, and that is the question where his eternity shall be passed; but if any body manifests a special solicitude on this point, he is looked on as demented.

—WE hear that the Methodists of Baroda are hoping to have a church-edifice of their own before long. A plot of ground has been assigned them, and plans for a suitable building have been obtained. A considerable sum has been subscribed, but more will be needed, and the Rev. D. O. Fox, presiding elder, Bombay, will be happy to take charge of any sums that may be sent him for this purpose.

—GHUZNEE has been occupied and there have been several signal victories in the country between Cabul and Candahar, in the last fortnight, but some how the enemy never seem to know when they are defeated, perhaps from the want of newspapers. We seem to be cutting off the heads of a hydra, and every victory reveals a new enemy. Reinforcements are still going to the front from India.

The Bombay Guardian.

SATURDAY, MAY 1, 1880.

LECTURES BY R. C. BOSE.

WE have been favoured with a copy of a volume recently published at the Am. Mission Press, Lucknow, containing 17 Lectures by Mr. Ram Chunder Bose. The volume is dedicated to Mrs. M. L. Kennedy. In consequence of the author's frequent absences from the station, and his sudden departure for America, there is a very long list of *errata* some of which might however, we think, have been corrected in the Press. We are very glad this volume has been given to the public, for we think it fitted to be highly useful to many. The first four lectures are on Miracles; the 5th on the External Evidence of the N. T., the 6th on the Internal Evidence; the 7th, 8th and 9th are on different aspects of the general subject of Miracles; the 10th on the Character of Christ; the 11th, on the early propagation of Christianity; the 12th on the Ascendency of Christianity; the 13th is entitled The Natural Explanation; the 14th, The Mythical Explanation; the 15th is on the Resurrection of Christ; the 16th on the Conversion of Paul; and the last is entitled Theory versus Fact. Perhaps we cannot better introduce the volume to our readers than by giving a sketch of the Lecture on the Charactor of Christ. Mr. B. says:

"The character of the miracle-worker must be taken into consideration, as throwing not merely an air of probability on, but of moral certainty over the supposition which represents his wonders as clear indications of a divine intervention."

To illustrate this matter the author refers to the wellknown miracle of the transfiguration of Krishna, or his transformation into the goddess Kali. Krishna was solacing himself in the company of his *innamorata* Radha, the legitimate wife of a devout worshipper of the Goddess Kali, when he espied her enraged husband running toward the place of rendezvous. Krishna is equal to the situation and transforms himself into the goddess Kali, and when the justly jealous husband arrives he simply finds his wife prostrate at the feet of the goddess, worshipping her, and is made to believe that he had been wronging her by his thoughts. The dramatic literature of Europe of the 17th and 18th centuries is full of such tricks on jealous husbands, only the seducer is not generally represented as the Supreme God. In contrast with this, Mr. Bose takes the instances of the miracle wrought by Paul at Lystra, One that has been a cripple from his mother's womb is made to walk, God in this way bearing testimony to the word preeched by his servant Paul. Carried away with their enthusiasm the people bring garlanded oxen to sacrifice to Paul and his companion whom they take to be Mercury and Jupiter.

"Pauls' fitness for the honour conferred on him was displayed not only by the whole tenor of a noble life consecrated to the service of God, amid difficulties and hardships of the most appalling character, but by the piety and disinterestedness he displayed in declining peremptorily and indignantly the divine worship which a superstitious people under the leadership of a bigoted priesthood were determined to lavish upon him and his companion."

A contrast like this is very telling and well fiited to introduce the subject of the lecture. The Lecturer proceeds to point out that it is impossible to separate the passages exhibiting the character of Christ from those which speak of the mirracles wrought by him. The author indignantly repudiates the representations made by M. Renan that Christ lent himself to the frauds practised by his disciples, from benevolent motives, and insists that if the element of deception had any place at all in the Gospel narratives, the character of Christ is without any claims upon the confidence of men. The Miracles enter into the texture and form the very groundwork, so to speak, of the life from which every thing emanates. We have much pleasure in quoting the following remarks on the character of Christ.

"The character of Christ—with its light and shade, its tenderness and severity, its sublimity and loveliness, its superhuman glory and human attractiveness, its sterner elements in beautiful combination with its softer features, its equipoise of virtue, symmetrical development, serene grandeur, and ineffable excellency—the character of Christ is indeed the wonder of wonders, the miracle of miracles! It is not tarnished by a single blot, not even disfigured by a single defect. Its symmetry is not marred by a single element misapplied, a single feature misdirected, a single quality disproportionately developed, a single virtue so placed as to interfere either with the beauty of each of the several parts or with the unutterable glory of the whole. It is in a word the very picture or type of perfection, and as such, separated from every known development of human character by a gulf that is impassible. Man is in this world, even under the most favorable circumstances, a heap of weakness, inconsistency and imperfection; and human character is in its highest phases of development a union of defects, a combination of virtues which do not consist with one another, of features which trench upon one another, and of elements which literally clash with one another. In man magnanimity is tinctured with pride, humility is associated with abjectness, courage is accompanied with rashness, prudence is neutralized by timidity, benevolence is not guided by wisdom, justice is not softened by mercy, pietic fervour is marred by carelessness, and unrelaxing vigilance breeds the spirit of legalism. Every virtue in man is combined with a cognate vice, every excellency is counteracted by a corresponding defect, every trace of beauty is seen amid environments fitted to mar its appearance. Nothing, alas! in man is perfect! His dispositions and feelings are at all times misdirected and misapplied; they are improperly developed, and often encroach upon one another; and hence his character, even when matured by the loftiest principles and sanctified by the Spirit of God, is a mass of discordant elements, rather than a scene of harmony and beauty.

But Christ's character is a scene of harmony and beauty. Its excellencies are properly developed, its virtues are balanced, and its ineffable glory is not marred by a single imperfection or defect. It is therefore *superhuman*, and cannot possibly be explained by the law of natural development. It is itself a moral miracle of the highest order, and its manifestation in conjunction with physical miracles, such as those which our Lord is reported to have wrought in the presence of crowds of wondering spectators, was natural, an event which might have been antecedently expected."

In the above the readers may note not merely Mr. Bose's power of analisis, but also his power of characterization. Even among those to whom the English is vernacular, we do not often meet such command of appropriate diction.* He proceeds to point out that the miraculous works, and the divinity of Christ, are both involved in the recognition of him as a faultless person. Mr. Bose states very boldly the claim of Christ to be the cynosure of all eyes, all thoughts, all feeling, all devotion, the goal of all progress. The remainder of the Lecture is taken up with the consideration of these two alternatives, Christ one of the most unscrupulous of men or one of the wildest of fanatics, and shows how impossible it is for any reasoning man to embrace either of them, i. e. any other position than that Christ was indeed all that the Scriptures decalare him to be, the incarnation of Deity and the Saviour of mankind.

REMINISCENCES. LXVII.

From the journal of a skeptic.

April 29, 1843. Helvetius. "On veut que les malheureux scient parfaits." Wo to the unfortunate if they are not immaculate. Capital! How often do we see a person abandon himself to an unlimited passion, when a dependent is guilty of some trivial fault. It is his interest to magnify the fault as he does, because the demand upon his sympathies seems thereby to be cancelled. Sympathy is a burden our natures shrink from; we lay hold of the pettiest pretexts to escape from it.

Vedantism says there are but two principles in man, one positive, the *ego*; the other negative, *maya*, i. e. error. I and I junior.

He who asks advice has already in his head a line of conduct which he wishes to follow, but which his judgment condemns; so he goes about seeking the judgment of somebody else to endorse what his own will not.

Upon the whole I am pleased with this book of Helvetius, '*De l' esprit.*' It is not however written in the largest, most comprehensive or most philosophical spirit; far from it; it bears the unequivocal impress of the time and of the metropolis in which it was written. It is replete with anecdote and copious with imagery; the style is fine, and no treatise on such a subject could be more intelligible. It contains some latent satire, and an honest indignation for priests and despotism frequently betrays itself. It is not easy to controvert his thesis that man forms his judgments not only of actions but of ideas, according as his interest seems to dictate.

The merest breath of wind will ripple the limpid stream, but it takes a rude gust to agitate your stagnant pond.

The imaginings of the past are germs of future actualities; science reads the Arabian Nights to find what tasks are set her.

Apl. 30. My 27th birth-day. This sort of aniversary does not excite in me the poignant regrets it once did. I do not now hate to be reminded that the time is going, going; for I get something out of it as it goes. But I do not quarry it sufficiently, with all my industry. I have a large remainder of undefeated indolence. I have much to do this summer, and must improve my habits to do it well. Let me take every day by the dewy forelock.

With experience and industry a man may hope to build a pyramid, but not to erect an obelisk.

Though individuals of the female sex never attain the level of the genius of individual men, yet, in the aggregate, they are superior in moral and intellectual worth to the male sex.

Hell may be a punishment, but it is insignificant in comparison with what you would inflict upon a soul in sending it to heaven with an inextinguishable sense of guilt.

May 22. Have been wasting four weeks in the most inexcusable manner. What explanation can I give of this relapse into the once-accustomed state of mental passivity? It is not from despondency, for I have seldom been freer from it; nor from cares, for I have not been so exempt from them for many years; nor from fatigue, for it is something unknown to me; nor from the want of recreation, for I have sought none; I must seek the cause in my own mental constitution.

Probably, there was at such times a secret feeling that after all one's efforts, vanity would be the result; the *malaise* of a heart unacquainted with the chief good.

May 30. Culture is in the hands of such a multitude and diversity of nations, it covers so large a portion of the globe, it is so inviolate from all the maleficent causes that operated in foregone periods, that we may well believe the eventual destinies of man upon this earth comprised within it. I do not consider the earth to be at all in her prime, or the human mind verging on its final doom; no, my belief is that man, however long he may have trod this earth, is still but in his infancy, and that 100,000 years of futurity are perhaps a small allotment compared with that to which he is destined.

To say that nothing exists without a cause is an absurdity. Something must exist without a cause; else would there be no first cause.

Homunculus might have considered that the first cause has the cause of its own being within itself. It would be absurd to predicate this of any finite thing, and absurd not to predicate it of the infinite and unchangeable.

It seemed to me yesterday that matter was the only unreality, being in incessant change; to-day it seems to me that disembodied spirit is an absolute impossiblity. We are indeed the fools of time.

Beyond the evidence of my senses I merely speculate or accept of speculation; and I am willing to regard that as the best whtch most accords with the general views of my mind.

Thus making his own ideas the test of truth.

How much I owe to Carlyle! he gives me always anew my own strength, that I had mislaid and could not find by my own seeking. He has written no book from which I have not derived encouragement; some, from the reading of which I came forth re-created.

The man who abnegates his happiness, conceding it to another, will soon find it by his side again, in a more beautiful form.

The commencement of my life is as far from me as the building of the pyramids, nay, as the creation of the world. Much farther off, indeed; these are only realities to me as they exist in my mind and there they have a comparatively recent date. The antiquities of one's memory are the highest antiquities.

Quere, was not the fierce and insupportable temper of Xantippe a blessed temper for mankind? Even as the rejection of Christ by the Jews, and of Mohammed by the people of Mecca gave Christianity and Mohammedism to the world, did not the temper of Xantippe, by making home unendurable and causing Socrates to become a street-loafer in Athens, give to the world and to all time the system of human philosophy which most nearly approaches perfection?

Demosthenes was fined 50,000 dollars once for being silent. A fact to be pondered. Quere, what would Athens have given had he spoken? A queer world, this. Paganini sustained a suit brought against him when I was in Paris, to make him play; he was condemned and had to pay high for exemption. It is rather a dangerous thing to do the world a benefit; the world condemns you to repeat it while you live, or else become the subject of obloquy and persecution. The world is right. It does well to rate highly the privilege of working for it. The incessant labour it imposes is the labourer's best blessing. A noble mind could not ask any thing better than the imposition of such a task. The fault with regard to Demosthenes was that Athens would have him speak *so* and not *so*; wished him to speak its thought.

We have passed over many annotations on the following works: Hallam's Europe in the Middle Ages; Arnold's Lectures on Modern History; Schlegel's Philosophy of History; Gliddon's Egypt; Hume's Essays and Treatises; Review of Spinoza; Ockley's History of the Saracens; Coleridge's Table Talk; Hazlitt on Human Action; Koch's Revolutions of Europe; Emerson's Essays.

KEEP YOURSELVES FROM IDOLS. III

Another idol against which Christians in this day need to be warned is *pwblic opinion*. This idol has a great many worshippers among men generally, in every nation and in every clime. Men who boast of their independence of religion, their estrangement from God, their indifference to his commandments, are yet continually making it evident that they have no genuine independence, but are swayed in all their movements by the variable wind of public opinion. This is one reason why men are so eager to read the newspapers, that they may find out what they are to believe and what they are to say and do. The first question is, How many subscribers has the paper? If it has a large number of subscribers, they feel that they are safe in listening to it. God may be on one side, saying, This narrow way is the way that leadeth to life and there is no other; but public opinion speaking by the mouth of the leading paper, says, This broad way is the true way of life, and whoever warns you away from this is your enemy; and this is the voice that carries the day. A very convenient and popular saying assures them *Vox populi vox Dei*. But when a man has been awakened by the word of God, he is shown that his past regard for public opinion has led him to the border of a fearful precipice; a little more and he would have perished. Christ, speaking in the Gospel, shows him that the road that every body commends is the road that goes to destruction; and the road that every body condemns is the road that leads to life; that there is reason for great alarm when all speak well of you; that no man can be his disciple without discarding altogether and forever the guidance of public opinion. How many in this country are intellectually convinced that Christ is the true Saviour; but public opinion forbids them to avow Christ as their leader and they shrink back from such avowal with an intense eagerness. This idol seems, as he looks down from his

* The highest glory of Christ is in his power to change men i to his own image, and we learn from John xvii that this it is which is destined to convince the world of his claims.

throne upon the millions of India and of many other lands, to say, I am monarch of all I survey. At the command of public opinion, men are willing to make fools of themselves and do things that they abhor. What a spectacle does the world present! Every man rejoicing in his supposed independence, and every man bowing down to the opinion of five men, every single one of whom he in his heart despises.

Alas! that we should have to acknowledge it! Even among those who are called Christian, there are multitudes bowing down to this idol. We read about some despotic state where no man is free to speak his convictions, to obey the dictate of his own sense of right; but it would almost seem that the whole world is such a despotism. Men are free to think, say and do, not what they themselves judge to be right, but what public opinion permits them to think, say and do. In the days of the French revolution public opinion did not allow any man to frequent the churches, to speak to a minister of religion or to bow the knee to God in prayer; it required all to hail a courtesan as the goddess of reason; all obeyed, with the exception of a few who were willing rather to lay their heads under the guillotine. But public opinion finds it more convenient not to insist upon such extravagant commands. In Christian lands, the man who would follow Christ is met by a much milder form of despotism, but none the less effectual. In Roman-Catholic countries public opinion finds its chief exponent in the Pope, and no man is allowed to *engage* in the commerce of life and enjoy the advantages of citizenship except he receive the mark imposed by the so-called Vicar of Christ. It would have been thought impossible that there ever could be a people claiming to be Christian, yet denying themselves the liberty of proving all things, so dearly purchased for them by the Lord Jesus Christ. The great crime of Christ was that he refused to be guided by public opinion expressed in the church, formulated by the dignitaries of the established church. This was that for which he was condemned to an ignominious death. See him going forth bearing his cross; what does it mean? why, simply this, that he refuses to be governed by public opinion, even by the opinion of the recognized religious guides. And when Christ says, 'except a man take up his cross and follow me, he cannot be my disciple," he virtually says that no man can be truly his who does not abjure the authority of public opinion, even of the very church he belongs to. By their fruits ye shall know them. One is your Master, even Christ. Try the spirits whether they be of God or of men. Some idols have many faces; one, the face of a lion, one of an eagle, one of a monkey, one of an elephant, and so on, accommodating themselves to the worshippers that approach from different sides. So it is with this idol of public opinion. To some it says one thing, to others another. Some it hinders from giving any attention to religion; to others it allows a modified form of religion; while others need something very closely modelled upon the Gospel.

The apostle speeaks to believers. "Little children, keep yourselves from idols." The only way to do this is to keep ever at the feet of Christ. Keep yourselves in the love of God, says Jude. Keep looking to Jesus, searching the Scriptures for the expressed will of Christ. There are those in the church, and it may be they seem pillars, persons of some importance, belonging to a higher stratum of society than the rest, and they say to you, beware of the narrow ideas of Christ that some poor creatures have who do not know any better. The Lord Jesus is characterized by a genial, accommodating spirit, and does not find any fault with us for enjoying ourselves. He is no austere master, afraid that his people should have more pleasure than they are entitled to. Dismiss these ideas. The Christian life is distinguished by its freedom from constraint. We are not expected to go out of the world. Ah! beware of the idol! This is the very idol that our Lord was asked to bow down before when he was shown the kingdoms of the world and their glory. The proposition was that he should accommodate himself to the public opinion of the day, as to the character and work of Messiah. One is your Master, even Christ. You will hear it said that Christ has given no detailed statement of his will, but has left us free to do what is required of us by the society in which we find ourselves. Public opinion is to have the ordering of all the details of our life; determine what style we shall live in; how we shall dress; what ornaments we shall wear; what hours we shall keep; what entertainments we shall favour; what people we shall visit; what books we shall read. It is truly marvellous what an ascendency public opinion has obtained among those who profess to be the followers of Christ. "Be not conformed to the world, but transformed by the renewing of your mind." "If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world."

INTERNATIONAL BIBLE STUDY.

May 9th, 1880. *Matthew V.* 17-26.

THINK not that I am come to destroy, to abrogate, the law and the prophets, that which God has given you by them. The revelation which God has given you points to something higher than itself to follow, without which it would not be complete If God had given only the Jewish dispensation, it would be an insoluble mystery why he had given the Jews a revelation and not others, and why he had given any people such a revelation. What God had given to the Jews plainly pointed to something beyond itself, as the blossom is beyond the fruit. When the antetype comes the type is not abrogated but fulfilled. "Till all be fulfilled." The verses that follow show that the moral law is referred to. The meaning is, So far from doing away with the law which God gave to Moses from Mt. Sinai, I will require of my disciples a fulness of obedience such as the Pharisees have never thought of.

"Least in the kingdom of heaven." That is, the kingdom which Messiah came to set up. In the church founded by him, there shall be a standard of Christian obligation such as was never dreamt of before. The great question with regard to every man shall be, not how much does he know, not what profession does he make, not what wealth or worldly power does he possess, but, Is the law of God written in his heart? Does he make it a point to obey in all things the command of God?

"Except your righteousness shall exceed that of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The Scribes and Pharisees were the religious people of that day, preeminently. But they, as our Lord proceeds to intimate, were content to keep the mere letter of the law, without reference to its spiritual significance.

"Whoever shall kill, shall be in danger of the judgment." A man who took the life of another was obnoxious to the penalty of the law.

"Whoso is angry with his brother without a cause shall be in danger of the judgment." The basis of the entire decalogue is love. In the kingdom of the Messiah men shall know each other as brethren; not merely that, but as brethren of Christ. God himself is identified with each believer, and to sin against the latter is to sin against God. The law of love forbids every feeling of unkindness, every form of ill-will. The dispensation of the Spirit, has special regard to the spirit, the heart. The Church of Christ, when governed by Christ's ideas, will condemn causeless anger, as severely as murder was condemned under the old dispensation. "Raca." "Thou fool." The general idea is that there will be great scrupulousness in the Church of Christ when filled with the Spirit, and those failures and trespasses which formerly were thought not worthy of notice, will now bring condemnation as severe as was visited upon the greatest offences.

"In danger of hell-fire;" in danger of being repudiated by the church as not having the Spirit of God, and thus made over to him who reigns in the world. The reference is specially to the view that will be taken of sin in the kingdom of heaven, i. e. in a church filled with the Holy Ghost.

"Ought against thee." 23. Has some claim upon thee that thou hast not attended to; has any occasion to blame thee. Perhaps you have injured his reputation by speaking against him. You have borrowed something from him and have not returned it. He has done work for you and you have not paid him. It may be a servant to whom you have not paid the wages overdue. In all these and similar cases your offerings, your homage, your prayers, your observance of the Lord's Supper, all is unacceptable. And when we see people present themselves Sunday after Sunday to engage in the worship of God who have not paid their debts, who are expending on themselves money that does not belong to them, who are withholding from their servants, their baker or milliner or borah what they owe, or who have had disputes with some Christian brother and are making no effort to mend the breach, it simply shows that they are entirely without the Spirit of God, and are allowed to cheat themselves into a belief that the broad road is the narrow one. A revival of religion, bringing back the supremacy of the Spirit of God, fills men with sudden horror when they see how abominable their prayers are in the sight of God and how insultingly they have been setting aside the will of God at the very time that they pretended to be worshipping Him. Men have at such times been seized with anguish as acute as though the pains of hell got hold upon them. "Agree with thine adversary quickly while thou art in the way." The sinner and Christ are as it were marching side by side to the

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judgment seat; at any moment the sinner's term of probation may be at an end, and he be found before the judgment-seat of Christ. How important then that he should improve the present moment and get the peace that Christ alone can give him. And in order that you may get the peace of Christ, you must make peace with your brother.

"The uttermost farthing." The present golden opportunity once vanished, there will remain nothing but a most rigorous execution of divine justice.

CORRESPONDENCE.

IMPORTANCE OF STUDYING THE ORIGINAL LANGUAGES.

To the Editor of the Bombay Guardian.

DEAR SIR,—The letter of a Marathi Christian in your last issue shows how necessary it is that the translation of the Holy Bible should be executed by native Christians, and your remarks thereon show how very difficult it is to do the work without a knowledge of the original languages. Yes, native Christians who have not learned those languages are not at all in a position to engage in the work of Bible translation; and, on the other hand, foreign missionaries who have acquired those languages labour under the disadvantage of not having as intimate and critical a knowledge of the vernacular tongues as is indispensibly necessary for making a translation that will be intelligible and acceptable to the people of this land. Under these circumstances it is of the utmost importance that native Christians ought to possess a good knowledge of the Hebrew and Greek languages, and I think that it is incumbent on the missionaries of every society laboring in this country that they should prepare and qualify some of their native agents to help in this most important work. If they had done this before, we should now have had as faultless a Marathi translation of the Word of God, as any one could wish. I hope, therefore, that the different missions will take this matter into their serious consideration, and inaugurate Hebrew and Greek classes in connection with their educational and theological institutions. Until this is done, it is preposterous to expect a pure vernacular version of the Holy Scriptures.

Yours sincerely,
Another Marathi Christian.

DEAR BROTHER,—Many of the "Guardian" readers are interested in the future of the Camp Meeting, which has now become an established fact in Western India. It may be welcome news to some to learn that an organization has been formed, called the "Lanowlee Camp Meeting Association," whose object is to make this Christian Feast of Tabernacles a still larger success by indeavoring to reduce the individual shares of the general expenses by securing a large number of members. With this view, the regular membership fee was fixed at only eight annas a month, or six rupees a year. The Association is open to Christians of every name, and several denominations are already represented. Some members who are able to pay more than their own personal dues have kindly nominated one or more of their friends for membership, and are paying for them. Doubtless there are others who would gladly follow this generous example. Pastors are requested to collect and forward the names and dues of those in their respective stations who wish to be members. There are now forty-four names enrolled. Cannot this number be easily increased to 150 or 200, thereby making up the entire general expenses of the Camp Meeting, from year to year, without any necessity for large subscriptions? It is hoped that many names will be forwarded to the undersigned, to whom the dues should also be paid, either directly, or through other pastors.

J. A. NORTHRUP,
East Street, Poona,
Secretary and Treasurer of L. C. M. A.

NOTICES.

RECEIVED for Grant Road Church, from J. C. Rs. 20.

APPOINTMENTS for to-morrow: Grant Road M. E. Church 8-30 a.m. and 6 p.m. G. Bowen. Dean Lane: 11 a.m. S. Smith; 6 p.m. I. F. Row.—Mazagon: 11 a. m. and 6 p. m. G. Shreves.—The Lord's Supper will be administered at each place after the evening sermon.

Epitome of News.

SATURDAY, APRIL 24.

—Messrs. Wallace & Co. have received the following telegram from Mandalay: "King of Burmah is in perfect health, has never been ill, is holding two audiences daily. Mandalay perfectly quiet. There have been no massacres."

—*Times of India*: The whole system of religion with the Nagas, if they have any, is one of fear, and they consider it necessary to pay homage only to the evil spirits and demons. "The good spirits," they say, "if any there be, will do good whether we sacrifice to them or not, but the evil spirits must be bribed to do good or else they will assuredly afflict us with all kinds of calamities."

—Press Commissioner: The following has been received from General Stewart by heliograph through General Ross's Camp:—

Camp, Ghazni, April 22.—On the 19th the division under my command, while marching from Mushaki, encountered an armed gathering of Andaris, Turakis, Suleiman Kheyls and other tribesmen, who numbered some 15,000 men, horse and foot. Preparation was made to attack the strong position held by the enemy twentythree miles south of Ghazni, when a body of some three thousand fanatic swordsmen poured down on our troops spreading out beyond either flank of our line. The fighting lasted one hour, after which the entire body of the enemy spread broadcast over the country. The protection of the baggage prevented pursuit by the cavalry. The division, however, marched forward nine miles to Nani, after the engagement, and the day before yesterday, the 20th, the advanced cavalry entered Ghazni. Over one thousand of the enemy's dead were counted on the ground and their loss in killed and wounded is stated to be two thousand. The casualties on our side are 17 killed 115 wounded. The following are the wounded:—Lieut. Young, 19th Bengal Lancers, dangerously; Captain Corbet, R. H. A., severely; Lieut. Colonel Lawson, 59th Foot; Col. Yorke, 19th Bengal Lancers; Lieut. Watson, 59th Foot; Lieut. Stewart, 2nd Punjab Cavalry, all slightly. No officers killed; all wounded doing well.

MONDAY, APRIL 26.

—It takes the mail train 59½ hours to get from Bombay to Calcutta, 1409 miles, which is at the rate of 23⅔ miles an hour. Slow enough.

—A Messina doctor states that anchylostamiasis, the form of trichinosis from which the St. Gothard Tunnel navvies are suffering, exists in Sicily and all parts of Italy, chiefly the marshy district.

—A few days ago an official of the Ministry of Ways and Communications in St. Petersburg was arrested and sent by administrative order to Mertschinsk, in Siberia. A lawyer named Strassoff was arrested a few days back, and has already been deported, with the option of residing at Toula or Kaluga.

—One of Colonel Gordon's officers writes to him from Abyssinia, Jan. 8: "I feel bound to tell your Excellency that among many horrible things that I see here every day I have just beheld one which goes to my very heart. Picture to yourself, Excellency, that I have just seen arrive from Ras-Adal, of the Godjam province—which lies to the south-west of this place, and is under the rule of King John—a caravan of about 200 boys and girls of the ages of 8 to 16 years, who have been received by Ras-Adal as payment of the taxes imposed upon the recently conquered Gallas tribes. These poor children have been sent by Ras-Adal as a payment to King John for taxes due from the Godjam province, and the King has bestowed them in payment to his various chieftains, by whom they are treated worse than the very donkeys in our country.'

—The *Academy* announces that the Swedish poetess, Tekla Levinia Andrietta Knos, died at Wexiô on the 10th inst., after a long interval of hopeless insanity. Tekla Knos gained the gold medal of the Swedish Academy for her poem of "Ragnar Lod-brok" in 1851. In 1852 she published "Elfvornas Qvällar," and in 1853 two volumes of poems. In 1855 she lost her mother, and came into closer intimacy with various literary persons, and particularly with Fredrika Bremer. About thirteen years ago her mind gave way.

TUESDAY, APRIL 27.

—*Press Commissioner*: Cabul, April 25th.—Forces under General Macpherson and Colonel Jenkins have dispersed the enemy, who were driven off from their positions and pursued for some miles by the Guides Cavalry, leaving upwards of 100 dead on the ground; our casualties are one man of the 92nd Highlanders killed and nine wounded; five Guides killed and fourteen wounded; one Horse Artillery man of the 2-45th Native Infantry wounded.

From Ghuzni, April 23.—Reports received state that a gathering of some six or seven thousand men, chiefly Andaris and Suleiman Kheyls, said to be Muski Alam's force, having collected near the village of Arzoolum, six miles south-est of our camp, a brigade of infantry, six horse artillery, and six mountain guns, with two regiments of cavalry, were despatched before daylight on the 23rd under Brigadier-General Palliser to dislodge them. The position held by the enemy was, however, considered to be too strong to be carried by the force at General Palliser's disposal, and General Stewart brought up reinforcements. At about nine a. m. the enemy gave way and dispersed. Their loss is estimated at 400. Our loss is very trifling; no officers wounded.

More tribal gatherings are reported in the direction of Chaman and Arghestan district, which the local Afghan authorities were taking steps to disperse. Sirdar Alam Khan is likely to be made Governor of Ghuzni provisionally.

—*Bombay Gazette*: We regret to hear that a telegram was received in Bombay yesterday, announcing the death at Quetta of pneumonia of Major R. G. T. Stevenson, of the Poona Horse. The deceased officer served at the assault and capture of Kotah and in the pursuit of Tantia Topie in 1858-59, for which he received the Indian Mutiny Medal and Clasp.

—Corespondent of the same: Last Sunday I had an excellent opportunity of seeing a great many of the orthodox Hindoos in their true colours; the last word is used advisedly, for the day was "Ramanavami," being the supposed anniversary of the birth or one of their deities; and it was painful in the extreme to see men, many of whom, high in position, ought to know better, turn out in all their finery, having their foreheads daubed over with red, white, or yellow, as the case might be, for the purpose of paying respect to a hideous looking idol, that no sensible person could possibly believe in; and all this solely because they possessed a most devout belief in the *good* old times,—were blindly and stupidly opposed to progress in any form (would, indeed, rather retrograde

and go in again for the horrible custom of Suttee), and loved the dirty cobwebs of antiquity, simply for the reason that those cobwebs, although foul and nasty, were venerable.

—*Indian Chr. Herald*: Under the heading "Gleanings from the Vernacular" our contemporary of the *Indian Spectator* translates the Bombay version of the legend of *Data Karna* so popularly known in Bengal in which that King is said to have slaughtered his only son and dressed and cooked his flesh that it might be offered as a delicious dish to a Brahmun who was none other than Vishnu himself who had come to the King's Palace in disguise and in order to test his obedience to a Brahmin, had expressed a desire to taste the prince's flesh and says that no nation of the world ancient or modern could boast of such unswerving obedience to the Divine Will as the Hindoos. Our contemporary, who fails to observe that his legend after all shews an instance of blind servitude to a mere Brahmin, will perhaps be astonished to hear that the history of Abraham's sacrificing his son Isaac, which has been chronicled by Moses, is a true instance of unswerving obedience to the Divine Will.

Wednesday, April 28.

—The secretaries of the Irish Relief Fund at Bombay yesterday sent Rs. 12,075 to the Duchess of Marlborough and a similar sum of Rs. 12,075 to the Lord Mayor of Dublin. Subscribed, Rs. 81,098.

—Mr. Gladstone at Edinburgh: "However we may detest war—we cannot detest it too much—there is no war except one, the war of liberty, that does not contain in it many elements of corruption, as well as misery that are deplorable to consider, but, however deplorable they may be, they are among the necessities of our condition, and there are times when justice and when the welfare of mankind require a man not to shrink from the responsibility of undertaking it; and, gentlemen, if you undertake it in this way, you are also often obliged to take measures which lead to war."

—*Maaras Standerd*:—Mr. Maltby, C.S., late Assistant Collector of Vizagapatam, was sent on board the steamer Stelvio in charge of Dr. Stanbrough, to England on Thursday. Mr. Maltby will on arrival in England be made over to the authorities who will deal with him as they think proper. It may be mentioned that there is a charge of culpable homicide against Mr. Maltby. Dr. Leapingwell, of the Lunatic Asylum, proceed on board the steamer with the patient.

—Mrs Ana Littledale, wife of Mr. Harold Littledale, Vice Principal, Baroda High School, and daughter of Dr. Atmaram Pandoorung, of Bombay, has been appointed governess to His Highness the Gaekwar's young wife.

—A young Madrassee, Mr. Sattianathen, son of the Rev. W. T. Sattianathen, Church Mission Society, Madras, has obtained the prize in English Literature, at Corpus Christi College, Cambridge.

—*Overland Mail*, Apl. 9: Nonconformists, who have done their share in the Liberal campaign, will be represented in much greater numbers in the new Parliament than in the old. Already over twenty new members are elected who belong to various Dissenting bodies, among them being Messrs. Firth, Tillett, Hugh Mason, A. Pease, Theodore Fry, Wills, Broadhurst, C. H. James, H. H. Fowler, Caine, Alderman Lawrence, Woodall, Willis, H. Lee, Illingworth, Collings, and J. S. Wright.

The churchwardens of Clewer have requested the Bishop of Oxford not to accept Canon Carter's resignation. A meeting has been held by the parishioners to support the requisition of the churchwardens.

The Archbishop of Canterbury has announced his approval of the Rev. George Evans Moule, M A., as bishop designate for the missionary bishopric in China, vacant by the death of Bishop Russell.—

Major-Gen. Ballard, C, B., late Royal Engineers, had started on a tour through Greece and European Turkey, in order to revisit scenes with which he had formerly been familiar. Starting from Athens towards the end of March, he was, unhappily, almost at once struck down by the sun, and died of apoplexy at Livadia, in Greece, on April 2.

Amongst the deaths recorded this week are:—General G. Staunton, C. B.; General W. C. M'Leod; Major-Gen. Ballard, C. B.; Lieut-Col. J. Poore; Lady Haines; Lady Camoys; Lady Codrington; Mr. G. Dundas; Staff-Commander Tucker; and Mr W. H. C. Plowden.

The Montreal *Daily Witness* of March 13 has the following notice of one of the evangelistic services now in progress there under the guidance of Rev. E. P. Hammond:—

No one who was present at the Theatre Royal last evening could have doubted the wisdom of holding the revival services there in preference to any church building. The theatre was literally packed from ceiling to floor; every seat was occupied, and nearly every foot of standing-room also, with a marvellously diversified audience, made up of all sorts and conditions of men. Our representative recognized (by the aid of his experience in the Montreal courts) people who are rarely, if ever, seen in churches. Elbowing the very *élite* of society and the very elect of the churches. were the outcasts to whom society is a foe and the church a *terra incognita*. Shoulder to shoulder with respectability, and at least outward morality, stood depravity personified and vice incarnate; there were not wanting those who have been guilty of the unpardonable sin in the eyes of society. The shades of religious opinion represented were probably as varied as the shades of character and social status.

—There are 18,000 gipsies in England.

—*Evangelical Christendom*: "Few evangelical pastors were so well known, far and wide, as Pastor Blumhardt, of Boll, in Würtemburg, who has now been called to his rest, at the age of seventy-two. He was endowed with a great gift of prayer, and it was given to him in many instances to heal bodily diseases by his prayers. From all parts of Germany and other countries people came to him, and many found at Boll relief from their physical sufferings; and those who did not, received at least the comfort of the Gospel. As long as his bodily strength was sufficient, Blumhardt also went to other places to preach. He was a man of a truly catholic spirit, and his teaching was the simple teaching of the Gospel. Students of theology, especially from Tübingen, but also from other universities, often visited him, and he always gladly dedicated a portion of his time to these young men. Many German pastors have received from him in this way a new impulse in their spiritual life.—

Thursday, April 29.

—There is talk of the construction, by a Russian Company, of an Orenburg-Tashkend Railway Line, with an extension of the same *via* Samarkand to the extreme limit of Russian territory in the direction of India. The entire length of this line, inclusive of the frontier branch, is projected to cover 2,650 versts, or about 1,755 English miles of ground.

—An attempt was made to blow up with dynamite the platform at an election meeting where the Lord Mayor of Dublin was the principal speaker.

—As many as four deaths are reported to have taken place at Birmingham, and one at Nottingham, in consequence of excitement caused by the recent election.

—The *Times of India* yesterday anticipated Reuter with the announcement of the Marquis of Ripon's appointment.

—The *Mongolia*, with English Mails, left Aden for Bombay Wednesday, 7 a. m.

—The Leeds Liberals have unanimously resolved to invite Mr. Herbert Gladstone to address the constituency as a candidate for the seat left vacant by the return of his father for Midlothian.

—The *Friend of China*: The *Statesman* puts forth a prospectus at the close of last year, which condemned the laxness of existing newspapers, and with evident sincerity promised a higher moral tone than is found even in the better sort of our journals. The writer's view of an editor's duty, was this:—"The journalist who has any right sense of his reponsibilities must know that he is under a solemn, however tacit, pledge to speak the truth from his heart to the nation." "Our desire," he said, "is to speak the truth upon public affairs, 'without partiality and without hypocrisy.'" In his view "when great questions of right and wrong are concerned, the language of strong, and even passionate, conviction is called for." When a paper heralded by such noble professions appeared, it was not unreasonable to expect that we should find an ally in our attack upon the Indian opium trade, or that at least the subject would be dealt with in its columns with a fairness, a candour, a careful statement of facts, and patient hearing of our arguments, which we have not met with in the columns of the morally-deficient journals. Judge then of our surprise and pain on reading, in the *Statesman's* twelfth issue, an article upon the opium trade, abounding in misrepresentations, and making as thorough-going a defence of the existing opium policy as ever appeared in the *Times* or *Daily Telegraph*. Indeed we cannot remember having encountered any article in any paper during the past five years which contained so wide a divergence from the truth of the case. Our disappointment was bitter, but it was allayed by the expectation that in this instance we were sure of a reasonable scope for reply. In that happy confidence we at once wrote a letter to the Editor, exposing a few of his mistakes, and challenging his baseless assertions. The following Saturday once more brought the *Statesman* to our office, and we eagerly cut it open—but no, not a line, not even an acknowledgment of our letter. Not the *Times* itself could have suppressed as more unflinchingly. And this is the outcome of the *Statesman's* magniloquent promises of a morality so much more exalted than that of its contemporaries!

Reading the above, we naturally call to mind the attacks made upon us by the editor of the *Statesman* when he was editing a Bombay paper, for our protestations against the Opium traffic and revenue.

—"To a stranger visiting London," says *Christian Life*, "one of the striking aspects is the vast number of people which is poured into the City every morning by the railways. Of these passengers, some fifty thousand are provided with season tickets. The interesting fact which arrests our attention, while we stand and witness the immense stream passing the ticket collectors, is, that frequently no sign of the possession of such tickets is made. It may be said that the officers of the companies know those passengers. This is quite impossible."

We have noticed the same thing on the B. B. & C. I. Railway. It seems to us objectionable not to require the tickets to be shown; men are tempted to deceive, and laxity in this may lead to laxity in other things.

Friday, April 30.

—Lord Hartington's most recent utterance: "Having created the present state of things in Afghanistan, having reduced that county to perfect anarchy, having deprived it of its Government, having deprived it of all the elements which existed for the purpose of keeping order, we could not retire and leave this anarchy and confusion; and it will be necessary for any Government, whatever it may be, which succeeds the present one, to restore order in the country before it retires behind its scientific frontier."

—The new ministry: Prime Minister and Chancellor of the Exchequer, Mr. Gladstone; Foreign Secretary, Earl Granville; Lord Chancellor, Baron Selborne; War Secretary, Mr.

Childers; Indian Secretary, Marquis of Hartington; First Lord of Admiralty, Earl of Northbrook; Chief Secretary for Ireland, Mr. Forster; Home Secretary, Sir W. Harcourt; Colonial Secretary, Earl of Kimberley; Lord Privy Seal, Duke of Argyll; Lord President of Council, Earl Spencer; Chancellor Duchy of Lancaster, Mr. Bright; Admiralty Secretary, Mr. Shaw Lefevre; Chief Commissioner of Works, Mr. Adam; President Local Government Board, Mr. Dodson; Postmaster General, Mr. Fawcett; President Board of Trade, Mr. Chamberlain; Foreign Under-Secretary, Sir C. Dilke; Indian Under-Secretary, Marquis of Landsdowne; War Under-Secretary, Earl of Morley; Colonial Under-Secretary, Mr. Grant Duff; V. P. Committee of Council, Mr. Mundella; Attorney-General, Sir H. James.

—*Times of India;* Chaman, 29: Abu Syed, the leader of the raid against Dubrai, quietly surrendered on the 27th to a party sent against him from Kandahar. His fort has been destroyed, and he and several of his followers are being taken to Kandahar, where they will be tried.

—*Bombay Gazette;* Kabul 28: Native messenger has come in and reports that General Ross was attacked on the 25th (Sunday) by an enormous force of Logaris, Wardaks and other tribesmen.

The fighting was very severe and lasted a long time. All the troops were engaged, and when the enemy was finally driven off he left on the field twelve hundred killed.

—There is no doubt that great and increasing excitement exists among various sections of tribes about Kabul, and this is due to the movements of our troops at Ghazni and the absence of General Ross' force from Kabul.

—The railway to Sibi is open, and coaching traffic begins immediately.

—Mr. J. A. Baines, C. S., is to be Deputy Superintendent of Census Operations in the Bombay Presidency. He will ocoupy the position of an Under-Secretary to Government.

—A Calcutta paper is informed that while Sir Samuel Baker and party were out on a *shikary* expedition in the vicinity of Jubbulpore they came into contact with a tiger, which they succeeded in bagging only after three coolies had been seriously mauled. One of the coolies died from the effects of the clawing he received, and the other two are not expected to live.

—Deaths, last week, 505.

Selections.

LOVE FOR THE SHEEP.

BY REV. ASA MAHAN, D. D.

"Therefore doth my Father love me, because I lay down my life for the sheep."

THERE is a truth revealed in this passage which comes from the very depth of the infinite mind, a revelation of an intensity and infinity of love, on the part of God to believers, which God only is capable of exercising. We have all known that Christ is the "well beloved" of the Father. But did ever the heart of man conceive that one reason of the love Himself bears to God's people. "*Therefore* doth my Father love me, because I lay down my life for the sheep." If one reason why the Father so loves the Son, is the love of the Son to believers, how infinite must be the love of the Father to "the sheep." If I have lost an object of little value, and some one, even though at great labor or expense, restores it to me, I remember the deed with little interest. But if a child as dear to me as my own soul is in fearful peril, and an individual, at the great risk of his own, saves the life of my child, the benefactor will ever after be an object of tender endearment to me, because of the love manifested to one so tenderly endeared to my heart. So strong is the love of the Father to his people, that Christ Himself is endeared to Him on account of His love to them.

From eternity, Christ had dwelt in the bosom of the Father, the object of His infinite and eternal love. But there was one purpose eternally embodied in the heart of Christ, which ever rendered Him the object of special endearment to the Father. It was the purpose which was consummated in the winding up of the mysteries of the incarnation. Truly may the Father say to every one of His people—"Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." The truth here presented suggests two important reflections.

The first is, the infinite guilt in us of doubting the love of God to us. If one of the revealed reasons of the love of God to Christ is the love which He bears to us, well may eternal shame and confusion of face cover us, if for a moment we question the infinite love the Father hath for us.

The second is this. If we would be subjects of special endearment to the Father, we must "lay down our lives for the brethren," even as Christ "laid down His for the sheep." Then will the prayer of Christ in respect to His people, be fulfilled in our experience, "That the love wherewith Thou has loved Me, may be in them, and I in them.

THE PRESENCE OF CHRIST.

WHEN Paul, in saying, "I live, yet not I," has so carefully separated that life from any life which was his own, he must have meant literally that Christ by His Spirit was actually present within Him, and that the new life was not his own, but the real indwelling of the Spirit of the Saviour. Some men have called this doctrine of the real presence of Christ in the soul mystical and untrue. I only know that if it be so the Bible is mystical and untrue, for the Saviour and His Apostles assert it again and again in words which cannot be explained away. They speak little of motives or influences; they speak plainly of man being inspired by the actual contact with God through the Eternal Spirit. It only seems mystical because we are so prone to fancy that we can explain spiritual processes by outer motives and influences.

Miscellany.

—*Zion's Herald;* an account of a revival in Wesleyan University, Conn.

On Sunday, Feb. 8, Dr. Foss preached a most impressive sermon from Isaiah 55: 6. The Holy Ghost was evidently in the Word. During the week following, the work had become so marked, and God was so manifestly present, that it seemed advsiable to the faculty to suspend all recitations on Friday, and devote the day to special religious work and waiting upon God. We were expecting victory, and such a day few and perhaps none, of us had ever seen. The hush of heaven fell on us; and as Dr. Foss said, in opening the general prayer-meeting in the morning, the Spirit of God wrapped us about like the mist outside. The exercises were the same as on the day of prayer—prayer-meeting morning and evening. Many of God's children were getting filled with faith and the Holy Ghost, and their prayers in these meetings took on the same character. Many of the testimonies were glowing with rapturous joy. Each of the classes held prayer-meetings after morning chapel. We had the earnest of victory then, and some souls reached the long-delayed decision; and others, during the general meetings of the day.

Prayer has been followed up by personal effort, and God has signally set His seal upon this kind of work. Where we have tried to speak with others we have found that the Spirit had gone before, and in more than one instance hearts have seemed all ready to receive the Saviour, and only waiting to be pointed to the Lamb of God; while in others, "a word spoken in season," under God, has led to the decision for Christ.

Faculty and students have labored together in this blessed work. Several of the former have been specially active in the meetings and in personal work; while all have been most deeply interested. They, as well as the little groups of students, have had their special gatherings for prayer.

—Same: In the prayer-meeting, the other evening, a young brother brought tears to all eyes in relating his experience. His mother died of consumption when he was a small lad. One night, a short time before she died, she came to the room where he and his brother were in bed, and kneeling down by the side of it, prayed very tenderly for her little boys. She wept profusely as she placed her hand on their heads and asked God's blessing upon them. He did not then understand the prayer, or the occasion of her tears; but the vision of that night never left him. As he grew older he apprehended better the reason of her anxiety. The sight of her weeping face and the touch of her loving hand always remained with him, and ultimately, when a student in one of our Conference academies, led him, broken in heart, to Christ. "They that sow in tears shall reap in joy."

—Basel Missionary Society's Report for S Western India:

Br. Liedendorfer relates a hopeful case of a young man of the Mukkuver caste at Tellicherry, about 20 years of age, who in his boyhood had for several years attended the Mission-School in the Fisher-village, and on a Sunday evening in June came to the Missionaries, expressing his earnest desire to become a Christian.

On the morning of the third day at first none except the disconsolate mother came. Without uttering a word, she quietly sat down in front of her son's room and incessantly gazed upon him in mute grief and with eyes swimming in tears, as though she asked, whether he was for ever lost to her. I would fain have given her some lasting comfort for her bereaved heart, believing, as I do, that she too is not far from the kingdom of God; but at the time she was too much absorbed by other thoughts. At noon the young man attended Service. When on his way home in the company of our Christians, without any misgivings, all at once three strong men who had been lying in ambush for him (one of them a notorious sorcerer), pounced on him and in spite of all his resistance lifted him up on their shoulders, and in the face of all our people, paralyzed as they seemed to stand, carried him off at their utmost speed. Dashing off towards the gate by a short cut, I was just in time to intercept them; a short scuffle ensued, and the end was that the three kidnappers took to their heels, leaving the contested prey in my possession. Great was the joy of the dear fellow, though his whole body trembled with emotion. To prevent further disturbances, I informed the Police of what had happened, and for the rest we remained unmolested. During the course of instruction he showed a rare zeal to make himself thoroughly acquainted with the Scriptures. On the day after his baptism (29th June) our neophyte, Samuel, returned to the house of his mother who had promised to admit him, though a Christian. While he thus lives in the midst of his kinsmen and conjointly with them pursues his former craft, he has to bear a great deal of worrying and ill-treatment on their part, but up to this time (February 1880) has remained faithful, and strives to overcome their resistance by meekness and persevering intercession in behalf of them.

Moses Shiri, the Foreman of our Press and member of the Presbytery, who fell asleep in the peace of God on the 13th January 1879, was a man who by his humility and godliness had become a pattern to many of the congregation at large, as well as to his subordinates in the Printing Establishment. His memory will remain blessed with all that were acquainted with him. As for me, I have lost in him not a labour-

er only, but a friend with whom I was knit together in true affection and who was so much at one with me, that I could place implicit confidence in him, which he knew to appreciate, without misusing it a single time. A striking proof of his gratitude for all the benefits received from the Mission, he gave us some years back, when the Inspector of Govt. Presses on an inspection-tour, after having visited our Mission Press, tried to secure his valuable services for the Govt. Press of Mangalore, and to this end offered him first Rs. 50 and at last Rs. 80 a month, while from us he was drawing but Rs. 27 at the time (subsequently raised to Rs. 42, in acknowledgment of his fidelity). During the three days' respite given him for considering the matter, he was strongly advised by many to seize this splendid opportunity of bettering himself. But he was not to be shaken. The sense of gratitude, he declared, which tied him to our Mission, was too strong to allow him to entertain any thoughts of a change for money's sake, and so he declined,—to the profound surprise of a certain Govt. official, who but two days previously had assured his brother-official of his sublime contempt for all Native Christians, as there was "no good in them"!

The object of our Training Institutions is to supply the Mission with able Catechists and Schoolmasters. Both in common receive their preparatory education in what we term "Middle Schools" or Preparandi-Schools, one at Tellicherry, the other at Udapy, from whence the majority proceed to the Catechist Seminary at Mangalore, to be further trained for the Ministry of the Word, while such as fix upon the Educational line, enter into the Teachers' Seminary, to be both theoretically and practically instructed in the art of teaching. Seminaries of the latter kind we have at Tellicherry and Udapy, with ten and four students respectively, and in 1878 a third one was opened at Hubly, which at present numbers eight pupils and imparts an education approaching the standard of and, to some extent, supplying the want of a Middle school for the South Mahratta Stations. The number of pupils in the Preparandi-School at Tellicherry, in *Br. Frohnmeyer's* charge, has of late been reduced to nineteen, as the Principal had the sorrow to be obliged to dismiss no fewer than eight boys, who had, in various ways, given evidence of their unfitness for the work of evangelists. Since these harsh measures were resorted to, a better spirit has prevailed in the School.

—Rev. W. E. Boardman in *Times of Refreshing.*

If in any case one has come to the end of his own efforts and struggles, and has given all up and trusted, as he thinks, in Christ, and is going on in a life of obedience in every known duty, and yet remains without the joy of the Lord, there must be some mistake about the matter. He may have *turned himself* from sin to a holy life as fully as he knows how, and he may trust in the Lord as perfectly as he can—but if that is all, it is no wonder he has come short. Turning our own captivity is one thing; being turned by the Lord is quite another thing. Dedicating one's self to the Lord is only one side of true and full consecration. It is indeed only God's opportunity of truly consecrating us to Himself. True consecration takes place only when the Lord Himself comes into His temple and fills it with His presence.

We may dedicate ourselves, and stand in our own act of dedication; and we may trust in the Lord, or think we do, and abide in our own act of trust—but that is standing in self, and trusting in self, and not in the Lord. More than one known to me has done this, and gone on a whole year together without the joy of the Lord, and well it might be so. If joy had come and filled them, it would have been joy in their own standing, and not joy in the Lord. They have gone to the utmost of self-effort, even to the giving over of making effort to save themselves, and have come to the decision of final trust in the Lord, and there they stand in the strength of this position, wondering why it is that the Lord does not fill their mouth with laughter and their tongue with singing—why they cannot break forth, saying, "Thanks be unto God who giveth us the victory though our Lord Jesus Christ."

The reason why is plain; they are standing in themselves, in the position which they have taken—in self, subtle self. No longer, it is true, in self-effort for overcoming sin, or for obtaining blessing, or faith, but in a calm self-determination to cease their struggles, and to trust in the Lord. Still, their standing is in themselves as truly when it is in self-determination, as when it was in self-effort, or even in self-righteousness. They have not yet been turned from themselves to Himself; they have not been led to abandon self as bad and only bad, helpless and always helpless—and so to look in simple self-despair to Jesus alone. If this had been done, He would have manifested Himself to them and filled them with joy in Him, as both their deliverer, and their way of deliverance, and their crown of rejoicing.

The turning-point is not in self-dedication to God, nor in self-determination to trust in Christ—not in *self* in any form whatever; it is the point of turning by being turned, *from* self *to* Christ. This done, we are in His hands, and our eyes are unto Him. Then if He comes by the Holy Spirit and fills us with the glories of His person and of His grace and truth, we shall give all the glory to God, and not take a bit to ourselves. The moment this happy turning-point is passed, the soul is unburdened of self-care, self-responsibility self-everything, and its only care and responsibility will be to see that Satan does not turn it in anything, for even an hour or a moment, back from Christ to self, and so, the moment this happy turning-point is really passed, the soul must begin to exult in Jesus the Saviour from sin, the Keeper in the way of holiness to the end, and one's mouth must be filled with laughter, and his tongue with singing, his glory must awake, and his heart must go forth in thanksgiving to the Lord..

—Report of the Am. Madura Mission: The Theological Class.—The theological class consists of ten catechists, the same as those studying last year. Two left near the beginning of the year to fill vacancies open for them. The remainder of the class are expected to complete the prescribed course of studies and leave in March next. Their studies have been a continuation of those of last year and have included the following subjects:—Harmony of the Gospels, Acts, and the Epistle to the Romans, Introduction to the Old Testament Books and selections of difficult or important portions in it, Paley's Evidences of Christianity, Systematic Theology, Church History, Sermonizing, Methods of Bible Teaching, Arithmetic and English.

Mrs. J. E. Chandler says:—"Our Station Boarding School for girls numbers forty-five pupils. We received a large class of orphan girls to its privileges at the beginning of the year. In all respects these girls, though heathen two years ago, have been an ornament to the school. In 1877 we presented ten girls for examination under the 'Results System.' In 1878, seventeen were presented and *all* passed successfully. In 1879 we have forty to present. The Bible takes the first hour daily in all our schools, and a very great interest is manifested in its study. The Lord has helped us spiritually, and for this we praise his name. We have had tokens of the presence of His spirit for weeks past, and some have passed from death unto life, and are showing by their altered dispositions that they are serving a new Master."

Mr. Herrick writes thus of the itineracy and of his methods of work, while in camp:—"The general prevalence of fever in the early part of the year, from which several of the helpers or members of their families suffered, prevented the execution of plans formed, and hence some parts of my station have not been visited during the year. I have always been accustomed when on an itineracy to engage personally in preaching, as well as to direct others. My general plan of work is as follows:—All assemble at dawn of day and unite with some one of the number in prayer. All then go in companies of two or three to villages previously designated. Toward the middle of the day, all assemble again, read in turn from some portion of the Bible, agreed upon at the outset, give and hear reports of the morning's work, sing a hymn and unite in prayer. At 3 P. M. all meet again, agree upon villages to be visited by different companies, offer prayer, and go 'forth to sow.' In the evening another and more formal meeting is held. After reports of work, one of the number, appointed before-hand, conducts a short service, reading and expounding a portion of Scripture. Prayer closes the service and the labors of the day.

"On the Sabbath we always have a formal service as if we were together with others in a church. On this occasion I usually preach myself. No labors in which I engage are pleasanter to me than these. None I believe more profitable to the persons engaged in them, to say nothing of those, in whose behalf, the work is undertaken."

Mr. J. S. Chandler writes:—"My plan for street preaching, is to take all my helpers with me when they are together at the monthly meeting, and going to the open space in front of a village official's house, there take my turn with others previously appointed in preaching on some subject selected before-hand. This is always in the evening. My method is to choose a lyric, for each stanza of which an appropriate passage of Scripture is also previously arranged. Before the time of preaching some one is selected to present the truth suggested by each stanza and its appropriate Scripture and a chair of boys is chosen to aid in singing the lyric itself. The service then consists of a lyric or two to attract the people, the alternate singing of the stanzas and preaching, another complete lyric, a final appeal, and a prayer."

—*N. Y. Evangelist*; famine in Persia; letter from Oroomiah: At such a time the question "What does Christianity do for man more than Mohammedanism?" is fairly answered. The spirit of Islam (= resignation) accords oftentimes with its meaning. If stolid resignation to suffering and death, neither asking nor expecting mercy from their fellow-man, is a trait to be coveted, many Moslems possess it. Fatalism asks no help. The Koran very often enjoins the giving of alms, but it supplies no adequate motive to enforce the injunction. To a Persian's view it is far more meritorious to make a pilgrimage to the grave of some dead Imaum, than to feed the hungry. There is in their system no fountain of pity, no tender mercies, no Christ to weep with them that weep, no twenty-fifth chapter of Matthew, by which they expect to render an account at the Judgment. There is a degree of almsgiving to beggars, but with a few exceptions there is no such thing as helpful charity bestowed by the rich upon the poor. This famine will only make the rich richer and the poor poorer. The spectacle of intensely selfish, hard-hearted Pharisaism is as conspicuous to-day as it was in our Saviour's time, and the most degraded Christian village shines as the blessing of heaven in comparison with the cold and cruel indifference of the Moslems. Said a man in the market "You will not see one of these Christians die this Winter, while our people will die." "Why so?" said his companion. "Because their religion teaches mercy, and ours does not. They will help each other, and we will not."

To the praise of divine grace be it said that self-denial and heroism are not dead among Christians. In one of our large congregations, where I have just spent the night, there is the

heroic spirit of our faith. They are very poor' and for two years have suffered greatly from the failure of crops. But, notwithstanding they paid down their pastor's salary in cash when the famine began, they united in the resolve that not one of the thousand souls in their village should die if they in their poverty could help it. Their relief committee was formed, and every house in the village visited, and thus far every needy person has been fed. Systematic economy, like half rations in a beleaguered garrison, prevails, and feasting, tea-drinking, and every extra expense, is given over. Every time the pastor or relief committee have asked for food, the response has been made at once. "Is not this the fast I have chosen to deal thy bread to the hungry?" In the week of Prayer two fast days were observed, and the food that would have been eaten was brought to the church and divided among forty families of the destitute poor. Last week they observed as a second Week of Prayer, and again did the same. This spirit is bringing its own blessed reward. A revival prevails such as the village has never known before.

TELEGRAPHIC NEWS.

London, April 24th : Mr. Gladstone was summoned yesterday to Windsor, when he accepted the task of forming a new Ministry. In addition to the Premiership he will also be Chancellor of the Exchequer.—Earl Granville is appointed Secretary of State for Foreign Affairs.—The *Times*, in a leading article, announces that the Viceroyalty of India was offered to Mr. Goschen, but he declined the offer.—General Sir Garnet Wolsely returns to England from the Cape on the 25th May.

Constantinople, 25th : News has been received that the Albanians occupied ceded territory before the arrival of Montenegrin troops. Hostilities have commenced.

London, 26th : Lord Selborne has been appointed Lord High Chancellor.—Earl Granville is to be Secretary of State for Foreign Affairs.—The Right Hon. H. Childers to be Secretary of State for War.—Lord Hartington to be Secretary of State for India.—Lord Northbrook to be First Lord of the Admiralty.—The Right Hon. W. E. Forster to be Secretary of State for Ireland.—Lord Salisbury has refused compensation to the American fishermen for the Fortune Bay outrage.

27th : Sir W. Vernon Harcourt has been appointed Secretary of State for the Home Department, and the Duke of Argyll Lord President of the Privy Council.—Difficulties has been experienced in forming a new Ministry, as the Radicals claim to be represented.—Lord Derby, Lord Rosebery, and Mr. Goschen have declined seats in the Cabinet.

St. Petersburg, 27th : It is reported that the author of the Winter Palace explosion has been arrested.—Lord Carlingford has been appointed Ambassador at Constantinople.

London, 28th : The Marquis of Ripon has been appointed Viceroy of India.—The following further appointments have been made :—(See our Epitome.)

PASSENGERS SAILED.

Per Str. *Speke Hall*, 24 :

Mrs Brooks and infant, Masters J and G Brooks, Miss Estha Brooks, Mrs Hughes and infant. Miss Maud Hughes, Mrs C M Brown infant and three children, Dr Lloyd, Mrs Lloyd, Mr C Lloyd, Madle Jacobi, the two Misses Gibson, Mrs Heathcote, Mr Teesdale, Mr Hewitt, Mr A B Tapping, Mr C Cartwright, Mr A J Levey, Miss Edith Wilson, Miss Madge, Antoinette, Mrs Stranach and four children, Mrs Hindman, Mrs Watkins and two children, Mr Guerin, Mrs Guerin and four children, Mr Warburton, Mrs Fisher, Revd J Mackintosh, Mrs Mackintosh, Mr Agar, Major Banbury, Mr McFarlane, infant, Mrs McFarlane, Mr F L Jefferson, Mrs Boyd infant and two children, E Morean, and Mr and Mrs Ashdown.

Per P. and O. Str. *Khiva*, 28 :

For Southampton.—Mr and Mrs J H Grant, and four children, Mrs Haydon, and two children, Mrs Burton, child and infant, Mrs Marriott, Mrs E R Barton, Mrs W H J Clarke and infant, Mr and Mrs H Whymper, two children and infant, Lieut.-Colonel W. Hickens, Mr A Laughlin, Lieut. F. A. C. Clanghton, Miss Barnard, Captain and Mrs Oliver, Miss Oliver, Mr E P Smyth, Surg.-Major E Taylor, and Mr E Coole.

For Suez.—Mr J G Watson, and Mr C E Mendham.

Per Str. *Sumatra*, May 1st :

For Marseills.—Mr and Mrs Brugere, and two children.

For Genoa—Mr and Mrs Ricketts, seven children, and two infants, Mrs C A Bird, two children, Mr R G C Westbrook, Mrs Westbrook, and five children, Signor G Gallian, Colonel and Mrs Lilly, Revd J Stephenson, Col T S Scott, Mr E M Alnares, Mr J P Watson, Mrs Watson, A Gentleman, Mr W E Neale, Mr C Beresford, Mr J W Barns, Mrs Barns, Mr Henry Linesey, Mr Thomas Lang, Mr C H Reynold, Mr and Mrs Ludlam, and three children, Mr Alfred Tompson, Captain Rogers, Mr Moung Thownlin, and Mr Maury Ein.

For Portsaid—Mr Mahamet.

For Suez—Mrs Bounevialle, Miss Bounevialle.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 28 :

From Southampton. Mr & Mrs Prescott, Col & Mrs Browne, Mrs Jacobs, infant and child, Major Burton, Lieut Gould Adams, 2nd Lieut Cracraft, 2ndt Lieut Parsons, 2nd Lieut Butchu, Capt Gordon, Mrs Strutt, Mrs Collis, Surg Major White, Bandmaster Wilson, wife, infant and 4 children, Mr T Parkinson, Mr wedderburns' ayah, Mr McMasters' ayah, and Mr and Mrs Secunder.

From Malta.—Lieut Pakenham, and Lieut Aucketell.

From Venice.—Mr R Souttar, Mr Leman, Sir James Fergusson, Lt Col Strachey, Hon James Gibbs, Mr A Rogers, Major Salmon, and Colonel Duff.

Domestic Occurrences.

DEATHS.

Thoy—April 19th, at Ellichpur, Berar, Florence Georgeana, the beloved daughter of Charles Alfred and Mary Thoy, aged 7 months and 23 days.

Hearn—April 18th, at Bandora, Ruth, widow of the late Michael, Hearn, Medical Department.

"BOMBAY GUARDIAN."

Subscriptions received from 17th April to 1st May 1880.

W. Ranson, 31st July 1880, Rs. 3-13; Professor Cowles and the College, for Postage 13th August 1878, Rs. 3-4; W. Barnes. 31st December 1881, Rs. 7-10; Captain S Jacob, 15th March 1881, Rs. 7-10; J. F. Walker, 7th August 1880, Rs. 3; J. H. Irvine, 15th June 1880, Re 1; W. Ewington, 15th February, 1880, Rs. 2; J. W. Knight, 3rd March 1880, Rs. 7-10; Mrs. Venant, 30th June 1880, Rs. 3-12; Mr. G. R. Wilson, 30th June 1880, Rs. 23-2.

Correction.—In the acknowledgment of the Guardian of 17th April for "Rev. J. Small in part payment 12th April 1881 Rs. 6" read J. Smale 30th November 1881 Rs. 6.

Advertisements.

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